

Communications.

For the Spirit of the Age.

Among the lofty and sublime virtues of the christian religion, charity stands forth the most prominent and beautiful. It towers above all—excites our warmest admiration and claims our highest praise. It is the brightest jewel that shines in the coronet of christianity, and it will always be appreciated by him who delights to walk in the ways of righteousness and meditate on the goodness and mercies of God. It is the most beautiful flower that blooms in the garden of the heart, and emits a rich and delightful fragrance on all the objects around. It is like the sun that brightens everything on which it shines and gives vitality and vigor wherever its soft and gentle influences are felt.

There is something truly commendable and god-like in charity, and it always exhibits itself in the character of the good man. It listens with an attentive ear to the cries of sorrow and distress, and alleviates their sufferings with a tender compassion and a generous impulse. It bestows alms upon the poor and needy and relieves their want with a sacrificing spirit, and with a cheerful heart and willing mind. In seeking to elevate the indigent to ease and comfort, it does not look to personal aggrandizement, for it is wholly disinterested in all its actions, which spring from an earnest desire to do good. It joyfully embraces every opportunity to ameliorate the condition of society and to advance its best interest. Charity delights in the prosperity of its neighbor and does not envy his position nor covet his pleasures, his honors and his wealth, but is content with its own.

It looks upon the faults and frailties of humanity with great allowance, and readily forgives an injury. It endeavors to heal the wounds which are often inflicted by the errors and violence of men, and aims to unite and settle the difficulties and contentions which sometimes arise. It tries to unite ruptured friendship, and realizes pleasure in success. It is not hasty to take up an evil report, nor is it swift to form its judgment and pass sentence on the guilty. If a man has been overtaken in a fault, it strives to restore such an one in the spirit of meekness, and does not essay to blast his reputation, ruin his prospects and crush him forever. Charity weeps over the misfortunes and miseries of men and sympathizes with them in all their afflictions. How appropriate and beautiful are the lines of the poet:

"No radiant pearl that crested fortune wears,
No gem that twinkling hangs from beauty's ears,
Not the bright stars, which Night's blue arch adorn,
Nor rising sun that glides the vernal morn;
Shine with such lustre as the tear that flows
Down Charity's amply check for others' woes."

"Charity is long suffering, forbearing, patient, gentle, kind, easy to be entreated, and of great mercy." Charity! oh how lovely is the theme! Who can allow his thoughts to run out upon it without thinking of Him in whom it was so manifestly and gloriously personified.

Reader, are you charitable in your feelings and actions? Are you endeavoring to cultivate that noble spirit of benevolence which has in view the reformation of the poor imbecile? If so, the sunny smiles of God's approbation will rest upon you, and if you are faithful to all the trust committed to your care, great will be your reward in Heaven.

Farmville, Va., Nov. 1868.

For the Spirit of the Age.

AUTUMN.

Gentle reader, did you ever stroll away from the hurry and bustle of the unthinking throng, and either alone, or with that sweet confiding friend of yours, who has a spirit kindred to your own, and to whom you can so freely pour out the hallowed emotions of your soul; and there forget all the jarring discords of life, and open your Heaven-gifted powers to drink in the richness of nature's beauty and loveliness? If once you have tasted, you have thirsted again. You find would steal from the gaudy show, and the glitter of art, to that most perfect of scenes, the vineyard of high Heaven's own hand planting. There your eyes meet with a constant change in the picture, and each change seems to unfold some new beauty.

Nature is ever beautiful. Even bleak, cold winter, has its attractions for the mind, when the earth is wrapped in its pure mantle of white, and the icy drops like so many diamonds glitter in the morning sun. And glorious Spring! Who has not felt her magic power, when robed in her gayest dress, when mosses, and flowers, and fresh springing grass, fill the breeze with their rich fragrance. Let Summer's admirer also exult in her attractions for she has many. But oh! the grandeur of that most inspiring of seasons—Autumn! You planters and seeders, who seem to regard this period as an end to your gayeties, throw off your sick sentimentalities, and open your very souls to its sublimity, if pride has not yet blunted to insensibility your divine powers—for all Nature is arrayed in her golden colors. Let the Artist use his utmost skill to gild his picture to the richness of Autumn; it is then but a poor, fading type of the beauties he would portray.

But the more important, seems to be the moral lessons we receive from this season. We can here read the whole story of human life. "We can see man blooming like the flower of spring, all lovely and bright—then exulting in the pride of manhood, like the stately of summer; and then decaying and falling to dust, like the leaf of Autumn. Then go forth, my reader, and learn a lesson of thy mortality; await not the man of God to tell thee that thou must die. Go read it in that falling leaf that sinks to earth just beneath thy feet, all pale and faded. Like it thou shalt be, when the lustre is faded from that rosy cheek of thine. Know thou, fair lady, and exulting man, that the clay mass that thou so lovest to adorn, shall soon, very soon, perish as the leaf, and other leaf shall press the dust, as thine the dust of others now. Then turn to Him who will support thee in thy fall, as the gentle breeze supports the falling leaf; and who will wait away to that land, from whose bourne no traveler ever returns; and there transplant thee fast by the throne of God, ever to bloom in the home of the blest.

ARTHUR HALL.

Haverford, Nov. 1868.

For the Spirit of the Age.

Mr. Editor:—I have been closely watching the proceedings of the present Board of Commissioners of our City, and can but feel regret at the disappointment occasioned by its practice, in contrast with its professions, before election. It came into power under the auspices of "reform"—but if that reform has not been a backward and injurious respect, I am unable to judge. I propose giving a brief recapitulation of some of its acts, and making a few plain comments thereon.

For several years past, there has been a contest to do away with the system of licensing grog shops in the City. After a long-fought struggle, these sinks of iniquity had been completely suppressed in our midst; and it seemed to be almost the unanimous opinion of our citizens, that Fayetteville, street, our chief thoroughfare, should especially be exempt from them. And we understood our new Mayor and a majority of the Board coincided with this view. But what did we see, at the first regular meeting of this Board, which this liquor license question was brought to a test—in February last? Application for a licensed liquor shop on Fayetteville street was made, and granted—first by the casting vote of the Mayor, and at the same meeting, a second shop licensed by one majority, both on Fayetteville street—besides others. Since that time the number has been added to, until, I believe, about a dozen rejoice in the "by authority" right to retail the villainous poison. Candy and cake houses, fish and machine shops have been metamorphosed into doggeries, until we have them of all sorts, sizes and descriptions.

I understand one plea set up is—that the City needed a revenue to pay off her debt, and therefore, the Board was bound to provide for it. In this, as well as other legitimate ways, laying aside the morality of the thing and a due regard for the popular will, concerning grog shops in our midst, this may be a plausible pretext—especially as this Board had been inaugurated as the Reform Board; made heavy charges against its predecessors for extravagance, and promised to be more economical and pay off the city debt. But how do *facts* correspond with these professions? We believe fully as much money has been spent by this Board (and no better advantage) as by former ones, and we have not heard of the first dollar of the old debt of the City being paid, notwithstanding they have had the license revenue this year, that has even been paid into our City treasury! So that the plea of paying off the debt of the Corporation, is a mere tub thrown to the whale—the license fees have not been so applied.

I would award all honor to the minority, who have fought against this foisting of licensed grog shops upon the community. They have done their duty manfully, and deserve the plaudits of "well done good and faithful servants." The rewards of an approving conscience, and the approbation of our citizens are theirs.

I had intended, Mr. Editor, to say something as to the effects upon our community, these grog shops have produced, and will produce—but as I shall have more to say on the subject, I reserve these remarks till another time. I feel too deeply, therefore, and I press my deep regret, that our Mayor and Board, who have been so very active in promoting law and order, should have tampered themselves by these adverse "drum-beats"—the licensing of grog shops.

Q IN THE CORNER.

For the Spirit of the Age.

Colportage in North Carolina.

Since the 1st of Sept. I have labored, more or less, in over 30 counties in N. C., traveling on Rail Roads, in buggy, and in the rougher mountains on mule back, and day after day I went on foot in order to reach the poorer cabins. Of the 362 families visited, I found 172 were heathen and religious visit and prayer before, and many had not been visited for from 3 months to 9 years, because of the distance or affliction, or ignorance of the duty, or prejudice, or love of distilleries, grog shops and places of amusements, which are resorted to on the Sabbath by parents and children. I was kindly received by all at all the residences, where I could adapt both talk and books to their wants, and they made to feel that they were cared for by pious and intelligent Christians belonging to more than 20 denominations who sent me to their houses. Which fact being known, the ignorant and favorably impressed with christianity.

In this general work of christian effort I was warmly received by ministers of the different denominations, who expressed, and acted out, their increasing convictions of the necessity for this work, by which most effectually to subvert the empire of Satan.

A prominent itinerant minister writes: "I love the Am. Tr. Soc. It is a good work, and we should co-operate with it and all similar agencies that can reach the population of our, as yet, unexplored and neglected country." "This minister enabled me to get about \$160 for the Am. Tr. Soc. by his kind assistance in writing to his parish says, 'I very heartily commend the work of supporting a Colporteur to all who desire to discharge a duty to the ignorant and destitute among us.' He gave me \$10 and soon about \$80 were given.

Many of the more thickly settled sections there are churches well attended by pious, intelligent people, who are having good schools. I was frequently told that our Colporters' visits from house to house had awakened an increased interest in going to church and reading.

I learned of over 70 Sab. Schools resulting, more or less, from Colportage. In one county there were only 3 Sab. Schools; there are now 36. In this county, as far as known, every family was visited and each one supplied with gospel truth by sale or grant; and over 800 converts are reported from it this year. The work in this county is supported by a few benevolent persons of moderate means. In many counties from 200 to 800 have been hopefully converted this year, many of whom attribute their awakening to tracts and books. The lady thanks God for raising up the Am. Tr. Soc. which she calls "Come to Jesus," by which she was led to Christ. Her pious example and teaching, in answer to her prayers, has been blessed in the reformation of her drunken husband, to whom she was afraid even to speak about religion. But the truth she taught the children and their love of prayers, effectually reached the drunken father's heart and he has embraced Christ, and been a consistent member of the church several months, conducting family prayer.

Such facts should stimulate each person, whether in or out of the church, to prompt and continued action either in giving to support a Colporteur, who will carry the Sab. School and Gospel to the fireside of rich and poor; or in buying books and tracts to distribute among the people, the influence of which will be of good to good of souls and our country. One of our modern means, obtained by daily labor, gave me \$100 by which 5 children are made Life members, who draw annually 1500 pages gratis while they live. Many others are doing the same by giving \$20 each. Others are giving \$10, \$5 and down to the widow's 50 cts. One of whom sent her 50 cts these lines:

"Enclosed is the widow's mite. It is the last cent I have, which God enabled me to earn with my fingers and lay by to make tracts. Although little, I trust it will be acceptable."

Such are precious jewels in the church, to bless and save the world, and showing that each lay man and woman can and must exercise his and her talent to aid the ministry in spreading the gospel.

I shall ever owe a debt of gratitude for

the kindness and hearty co-operation of the many friends in the different counties in the extreme western part of N. C. That section is highly interesting and promising, and I trust we shall soon have a Colporteur in every county there, to reach the scattered and otherwise almost inaccessible families. Our Colporteur Convention which met at Baltimore, Md., the 4th of Nov., must result in great good in promoting the efficiency of this book and fireside preaching system for the salvation of souls.

Our warmest thanks are due the different R. Road Officers, who have shown us great favor, which will enable us to furnish hundreds of our poor and needy with Bibles and religious books. Each one may do something for Jesus and souls, and let it be done quickly and continually, as the day of life with each one will soon be gone, and souls gone eternally. Yours truly,

W. J. W. CROWDER, Gen. Agt. of Am. Tr. Soc. for N. C.

Raleigh, Nov. 24th, 1868.

Editors of the State will please copy.

Spirit of the Age.

RALEIGH, N. C.

WEDNESDAY, NOVEMBER 24, 1868.

It will be seen by the following Note from the President of the North Carolina Railroad, that he also kindly grants the privilege to Delegates to the Grand Division to pass over that Road for one fare:

PRESIDENT'S OFFICE, N. C. RAILROAD, Salisbury, Nov. 20th, 1868.

DEAR SIR:—I have just received your letter in relation to the passing of Sons of Temperance on one fare. I will instruct the Agent at Greensboro' to endorse all certificates of Delegates, which will give them a free return.

Very Respectfully, Yours,

CHAS. F. FISHER.

A. M. GORMAN, Esq.

We found quite a snow on the ground on the morning of the 16th. Unlike most of our contemporaries, we rather expected it, from the temperature of the weather when we retired the night before.

Attempts to Intimidate.

Since our little notice, last week, of the increase of licensed grog shops in our city, we have received some anonymous communications through the Post Office, (the writers not having the manliness to affix their proper names to the precious documents,) assailing us with gross personal abuse, and threatening to visit upon us certain evidences of their wrath, if we did not "quit so much talk about grog shops, and whisk flowing down Fayetteville and Wilmington streets like water."

We do not intend to further notice of their threatened wrath, than to say to those who have thus sneakingly assailed us, and also to those who encourage them in it, that they have greatly mistaken their man, if they expect to intimidate us from a discharge of our duty in this respect. We have but just commenced our crusade against the grog shop system as re-inaugurated in this community, and with the help of God, we intend to "cry aloud and spare not," let who may become offended. We have been too long accustomed to the slanders and persecutions of grog shops and their pimps, to be deterred now from discharging our duty concerning them.

The Right Grit.

The annexed proceedings by Greensboro' Division, have the ring of the right metal about them. They evince first, a determination to sustain the organ of the Order, by their individual subscription; and secondly, to pay such a price for the paper as will remunerate the Publisher for his labor. If we were receiving \$2 a year for the Age, from its subscribers, we would be able to make it more richly worth that sum, to its readers, than it is now worth \$1;—for then we would be able to employ the best talent in the country to contribute to its columns. As it now is, it requires the most rigid economy to keep it from going down, and therefore we cannot afford to pay for such contributions.

We publish these proceedings, and would also like to hear from other Divisions, and from our individual subscribers, on the subject. With the improvements we would make, we believe we could make our subscribers better satisfied with the Age at \$2, than they now are with it at \$1.

Let no one hesitate, however, about sending on for the paper. Of course, if we feel constrained to raise the price of the paper after the 1st January, all who subscribe previous to that date will be furnished with paper for twelve months from the time they subscribe, at our present rates. And it will depend upon the number of subscribers we then have, whether the subscription price shall be raised.

How would these terms suit? Single subscribers \$2; Clubs of ten and upwards \$1.50 each.

Here are the proceedings of the Greensboro' Division:

GREENSBORO' Nov. 15th, 1868.

BRO. GORMAN:—The following Resolution was offered at our meeting to-night, by Bro. Jas. Sloan, and unanimously adopted by our Division.

Yours in L. P. & F.

CHARLES G. YATES.

Resolved, That the W. P. of this Division be requested to communicate to Bro. Gorman, the Editor and Proprietor of the Spirit of the Age, that we as members of Greensboro' Division, No. 6, most respectfully suggest the propriety of altering the terms of his Paper from one to two dollars; and that we pledge ourselves to double our diligence in obtaining new subscribers, and to pay due respect to his faithful warning, and will permit the cross mark to visit us more than once before we respond by a remittance.

"THE WEEKLY STANDARD."—The enterprising Editors of the Raleigh Standard are issuing that paper three times a week during the session of the Legislature. It is printed on entire new materials and is about the handsomest paper in the State. It contains the Legislative proceedings in full, and a full quota of other interesting matter. It is furnished to subscribers during the session at \$1. The weekly Standard is furnished for 70 cents during the session, or \$2 a year.

Vigorous Organization.

The near approach of the time for the session of the Grand Division, presents a favorable opportunity for impressing upon the Temperance men of the State, the urgent necessity for a more systematic and vigorous organization of our forces, if we wish to recover the prominent and useful position we once occupied. This can be done, if we will go actively to work, each Division, and each man, in their own home operations.

In the first place, then, we must talk more with our friends and neighbors, face to face, on the subject—both privately and in public harangues. And we must lay before the public, temperance papers, tracts and books, and, as the politicians say, by this means we shall be able to canvass the State thoroughly. Truth does not suffer by an investigation; but error always does. We must begin our operations at home—each of us—our sphere of action lies not abroad until we have first made secure our own home fortifications;—and then, when all is safe there, we may extend our labors abroad.

We can regain our lost vantage ground, if we will nobly do our duty. But if we fold our arms supinely upon our bosoms, as too many of us have been doing for a year or two past, and gaze with but little concern upon the ravages intemperance is making around us, utter overthrow will assuredly overtake us. There is work to be done—and we must bring our whole souls and bodies—our purses and our talents into the contest. We have been contending for years for the advancement of the noble principles of temperance, and once when our hopes seemed about to be realized—when those principles seemed about to rise in the ascendant—we were quailed before the enemy, and by desertion and treachery our victory was annulled, our hopes defeated, and our success used to pervert the very ends for which it was gained.

The opponents of the temperance cause are ever fruitful in expedients by which to try their overthrow, or nullify its labors. Sometimes they assail it with bitter and open denunciation. When they do this, we know how to meet them and we fear not the consequences. In a fair fight and open field, we can meet and expose their flimsy vapors to the contempt and scorn of all good citizens. It is in these engagements we have gained the most signal victories over our enemies. But when they appear as our friends—as an angel of light—it is then they have shown us of our lack of strength, and caused us to pull down with our own hands the sublime temple we had so long been struggling to rear. These *liquor drinking friends of temperance*, are those who have done us the most harm. They tell us we are *injuring* the cause by making such a noise about it—that we are exciting prejudices and opposition by agitating the subject—that we should operate more quietly, and by the soft power of moral suasion, win the confidence and sympathy of the people in our favor. And alas! for temperance, we have listened to the siren song of the deceiver until all our power and energy is well nigh crushed out of us.

We must abandon this course! Silence and acting simply on the defensive, is no part of the true tactics of the temperance army. All the time the battle cry of "to arms!" should run along our ranks. We must not be content to strike only when the enemy assaults us—but we must attack their fortresses; batter down the wicked citadels of their power, and rout them from their strong holds. We can do this in no other way than by an open, bold and defiant warfare. The clash of arms must be heard all over the State; and if we nobly do our duty, God will defend the right.

We verily believe the time has come when if we will enter upon a vigilant and aggressive warfare against the liquor cause, we shall marshal our hosts to successful battle, and the sunshine of prosperity gleam brightly on our banners.

In conclusion, then, we hope some plan will be perfected at the approaching session of the Grand Division, by which a new era shall dawn upon us, and the beneficent and God-blessed influences of our Order be felt all over our State.

"The Virginia Conductor."

We have received the first No. of the new series of this excellent Temperance paper. It has been changed from a monthly to a weekly, and is printed at Petersburg instead of Richmond. Our well-tried friend and confere, Col. EVANS, retires from the chair editorial, (his business requiring his time in another direction) and our enthusiastic and talented brother, J. R. LEWELLEN, wields the pen with the grace and power of a veteran in the cause. May he "conduct" the cold water hosts of the Old Dominion to complete victory over all their foes. Terms—\$1.50 per single copy—clubs of five and over \$1.

We extract from the No. before us, the following interesting items concerning the recent annual session of the Grand Division of Virginia:

The following are the officers for the present year, and we predict for them an administration of prosperity which will put to blush the idea that Temperance in Virginia is obsolete:

G. W. P.—Dr. W. W. Carrington, Halifax.

G. W. A.—Jno. C. Wade, of Christiansburg.

G. S.—Col. T. J. Evans, Richmond.

G. T.—Jno. W. Ferguson, .

G. C.—Rev. Jno. Long, Lynchburg.

G. Cox.—A. Alexander, of Rockbridge.

G. SEN.—M. D. Harris, of Rockingham.

The condition of the Order, numerically, is better than for several years past, and word came from all sections of Virginia, that our cause is upward and onward. Two thousand members have been added to our army during the past year, and forty-four new Divisions have been instituted. This is indeed encouraging, and a slight effort upon the part of each individual member would place the Order of the Sons of Temperance in the vanguard of any success which they have hitherto attained.

The importance of circulating tracts for the people cannot be overestimated.

Elevated Literature.

We are highly gratified that our proposition to elevate the literary character of the Spirit of the Age, has attracted the notice and has received the commendation of one so well calculated to appreciate and encourage this desire, as the writer of the following remarks on the subject. It has ever been our pride and pleasure to encourage and stimulate the genius of the sons and daughters of the South, in building up a native literature that would place us above the nifty-pamphlet that flooded the northern magazines and so-called literary weeklies. And in our efforts to effect this, our partialities have frequently caused us to insert articles that fall below the standard of excellence we desired to see promoted. We are still disposed to encourage and aid the writers of the south, but we must erect a more elevated standard for contributors, so as to make our journal what we intend to try and make it—the medium for communicating pure literature and pure morals among our Southern people. To the young writer, we shall try to be, at all times—

"To their merits ever kind
And to their faults a little blind."

and aid and encourage them all we can, consistent with our duty to our readers—but we must insist upon more studied care in their compositions, and a determination on their part to labor to make them stand the test of friendly criticism, at least.

But we have said more than we intended. We submit the article of our fair friend, and return her our sincere thanks for the interest manifested in our enterprise:

MR. EDITOR:—As you are on the eve of commencing a new Editorial year, and are hoping to do so under better auspices, with increased exertions for the advancement of your readers in Morality, Religion and Literature, I should like to give you my views on this subject.

As public journals exert a vast influence on the minds of the community, either for good or evil, and Politics, Religion, Morality and Literature receive the time from this source more than from any other, it appears to me that an Editor should be exceedingly cautious, in admitting articles, whose tone or style, are at all calculated to lower the importance of any one of these great objects of his responsibility. I think you have done wisely in excluding from your columns the discussion of party politics, and the other three important responsibilities are amply sufficient for your utmost care and attention; and may the Great Father of light and wisdom support and counsel you in your future career.

should not admit into my columns the juvenile effusions of novices or pretenders, however smoothly their nonsense may flow, in the absence of better material for the weaving of my editorial woof. In this case I should much prefer extracts from writers of the highest reputation. Why, indeed, should your readers keep inferior company, when they may be introduced to the best.

Your previous career, Mr. Editor, I am happy to say, has given us the assurance that we have nothing to fear on the subject of Religion and morals; as you have never suffered your journal to be polluted, so far as I have observed, with anything offensive to the eye of the good; but on the contrary, have always been the decided advocate, of the fear and love of God and the practice and obedience of His laws, as well as the laws of your country. My purpose, however, is not to enter upon the discussion of matters of such high moment; my task is a humbler one—to call your attention to the influence your journal may exercise on our literary good taste.

You are doubtless aware, Mr. Editor, how much of our literature, at the present day, is extremely faulty in this respect. In the general diffusion of education, almost every one thinks that he or she must write as well as read; and in consequence, we are inundated, with books, and pamphlets, and gazettes of every kind and grade, the greater part of them, and especially the periodicals, vitiated or juvenile, both in thought and expression. The juvenilities do less harm, for they soon die out, from their own feebleness, and only injure the innate minds of those who can be pleased with their well chosen and refined effect of provincial phrases, still worse with the slang and cant terms, of thieves and their associates, or horse jockies and bullies, or stump orators, who seem to think they cannot be popular, unless they are coarse. I beg their pardon; perhaps they know no better.

Let their *dogies*, their *barney sins*, are more permanent in the evil they produce—in polluting the "well of our English undefiled," and of intruding where we should least expect their company. Ah, Mr. Editor, I have sometimes heard them, not only from the fast young man or woman, but from the delicate and refined. But very different is the effect of provincial phrases, still worse with the slang and cant terms, of thieves and their associates, or horse jockies and bullies, or stump orators, who seem to think they cannot be popular, unless they are coarse. I beg their pardon; perhaps they know no better.

I hope, Mr. Editor, that your periodical will never be liable to any such censure; you propose to yourself a higher station, a purer career; your extended and increasing patronage will enable you to conduct such a course. As in the age of fictitious narrative, it will be thought necessary to gratify your readers with tales of this description, let them be such only as either contain some great moral truth, justly and clearly exhibited; or some course of action, conducted constantly and with probability to an end; or some picturesque character, well and judiciously delineated. And in your extracts from earlier and distinguished authors, let there be an admixture of the agreeable with the useful, of Science, Poetry, the fine Arts, History, Anecdote.—Pursuing this course, Mr. Editor, should proceed with perfect confidence in the success of my enterprise, and in securing a welcome for my journal at every fireside in the good old State.

"In the brief motto of Dundas' Essayez, there is a persuasiveness which seems to hold our souls with its earnest endeavor, and imparts both confidence and energy, whispering hope to the timid, and encouragement to persevere in good purposes. Miss Nightingale and her glorious band of sisters, could not have worked without this countenance; it led on the lamented General Havelock to triumph—and has been the impulse to noble actions, in all periods of history, and the secret of those aspirations, which testify to the divinity within mankind. Therefore, "Essayez"—for it is a charmed admonition, and though no floating bassness wave over those who least in their hearts its kindred spirit—yet does the invisible word lead on to victory.

"Look up!" thundered a captain of a vessel as a youth grew giddy while gazing from the top-mast—"Look up!" The boy looked up, and returned in safety. So let us look, and we shall succeed; never look down, and despair; have danger unafraid for, and push on in a right cause, for if you falter and look down, you are lost. "Look up"—trust in God and do right. Adopt this motto Mr. Editor, and success is certain. "Essayez!"

A FRIEND TO PROGRESS.

The leaf of an album on which Lord Byron had written four lines of poetry, was recently sold at Venice, Italy, and a Russian nobleman gave \$1,600 for it.

Several memorials of a private nature were presented.

Bills introduced.—To provide a sinking fund to meet the present and future liabilities of State. To prevent letting on elections—makes it a misdemeanor. To prevent the passage of bills under \$3. To alter the mode of paying members of this General Assembly—giving a salary of \$200, instead of \$3 per day—with a forfeiture of \$3 per day for absence. To repeal the usury law.

After the vote for Secretary of State, a resolution was adopted to vote for Comptroller-tomorrow, and the House adjourned.

Senate, Nov. 19.—Bills introduced.—To increase the sinking fund by the payment of an annual sum from the public treasury. To pay justices \$2 per day for taking tax lists. To amend the Usury law. To establish a homestead free-hold.

The squabble over the Chaplaincy came up again, by a resolution being introduced to strike out the rule providing for one. Quite a debate ensued, and finally the resolution was lost by a vote of 21 to 23.

The Senate then voted for Comptroller, Mr. Brogren, present incumbent, elected.

STATE LEGISLATURE.

The two Houses of the General Assembly convened at the Capitol on the 15th inst., and was promptly organized by the election of the following officers:

SENATE.—Col. H. T. Clark, of Edgecombe, Speaker. Messrs. Hill and DeBesse, the old Clerks, re-elected; and Page and Tally Door-keepers.

HOUSE OF COMMONS.—Speaker, Thos. Settle, of Rockingham. Messrs. Cantwell and Howard, old Clerks, re-appointed. Messrs. Webster and Lawrence, Doorkeepers.

This completed the business of the first day.

On the 2d day, the 16th, the biennial Message of the Governor was laid before the two Houses, a synopsis of which will be found in another place. In the Senate resolutions were adopted for raising committees on joint rules of order—for joint committee on finance, and for more effectually heating and lighting the halls. Messrs. Holden & Wilson, were elected State Printers.

In the House, on the 16th, after hearing the message of the Governor and balloting for State Printer, Mr. Dancy gave notice that he should introduce a bill for the removal of free negroes from the State; and Mr. Moore that he should introduce a negro exemption law.

November 17.—SENATE.—Mr. Steele, from the committee to prepare rules for the government of the Senate, reported those of last session, with a few slight alterations—the most important of which was setting aside one day in each week for the transaction of private business; and the opening of the daily sessions with prayer, the clergy of the city to be requested to officiate alternately. Report agreed to.

Mr. Bledsoe introduced a bill to alter the State Constitution, so as to provide:

1. All free white males over the age of twenty-one and under the age of forty-five years, shall be subject to capitation tax, and no other white persons shall be subject to such tax.

2. All the colored inhabitants of this State shall be subject to such capitation or other tax as the General Assembly may impose. Provided, that nothing herein contained shall prevent exemptions of taxable polls, as heretofore prescribed by law, in cases of bodily infirmity.

The following bills were also introduced:—By Mr. Boyd, to incorporate the Danville and Greensboro' Railroad Co. By Mr. Hum-

phrey, concerning free persons of color. By Mr. Thomas, for a railroad from Ducktown east, to connect with the railroad east of the Blue Ridge, &c. By Mr. Turner,